

and Chinese, and have generally been content to accept morality and religion as affairs of law or of habit. The aesthetic impulses which stir southern races to self-abandoning ecstasy excited in them much colder feelings. Their instincts sought more practical activities and have been turned to the improvement of their material surroundings. Death, which by other peoples has been accepted as decreed by fate, has by them been met in a spirit of antagonism—as an evil which man should show his skill by averting. Cleanliness has become accepted as a gospel message, and comfort as man's most rational desire. Surroundings should not only be clean: they should be pretty; and, when travelling, we may learn from the cottage gardens of the poor that we are under Baltic not Mediterranean influences. The strong individuality of these northern peoples is manifested in their idealization of the home, and by their desire to beautify it: this feeling influences them even when in distant exile: the German colonies in Brazil and Chile are markedly distinguished by neatness of houses and house-surroundings from the cheerless villages of their Latin neighbours. Religion and politics are regarded from a practical standpoint. Their religion has not been so much concerned with technicalities of belief, or mysticism of ceremonial, as with the construction of churches and cathedrals, with philanthropy and social

improvement.

Even during the dark ages of Teutonic Christianity

the monastic life was esteemed more as an opportunity for industry and good work than

for the religious meditation which other races have

accepted as its crowning merit.

Protestantism sets a higher value upon moral behaviour than

upon niceties of belief. The personal issues which

everywhere give politics their most exciting